

SPECIAL FEATURES OF THIS ISSUE:

Studies in the Apocalypse.—The Commerce of Life.—The Lord's Two-Fold Advent.—Theology of Koreshanity.—Rolling of the Centuries.—Editorial Pages.—Truth of Koreshanity.—Great Incarnation.

THE FLAMING SWORD

January 4, 1901.

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Berthaldine, Matrona.

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Prof. U. G. Morrow,

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part XI.

The Laws and Principles of the Commerce of Life; the Great Truth Concerning the Conservation and Appropriation of the Hidden Manna; the Pivotal Man of the New Age.

THROUGH THE MESSENGER OF THE EKKLESIA IN EPHEBUS, WRITE: THESE THINGS, SAYS HE WHO HOLDS THE SEVEN STARS IN HIS RIGHT HAND, HE WHO WALKS IN THE MIDST OF THE GOLDEN LAMP-STANDS; I KNOW THY WORKS, AND THY FATIGUE, AND THY PATIENT ENDURANCE, AND THAT THOU ART NOT ABLE TO TOLERATE THE WICKEDNESS; AND THOU HAST TRIED THOSE WHO DECLARE THEMSELVES APOSTLES, BUT ARE NOT, AND HAST FOUND THEM LIARS; AND THOU HAST PATIENTLY ENDURED AND HAST SUFFERED, AND THOU HAST NOT BEEN UNWILLING.—REV. ii: 1-3. (From the Original Greek.)

“**T**HROUGH THE MESSENGER of the congregation in Ephesus, write,” is signified to commit to posterity the restraints, liberties, adjustments, and appropriations of commerce. It cannot be known what the restraints, liberties, adjustments, and appropriations of commerce are, until the central principle of commerce is scientifically comprehended. Commerce is the intertransportation of the things which are conducive to life, and their economical and equitable distribution for appropriation. This law is equally operative on all planes of activity. There are three primary planes of commercial activity on the material side of existence. As the propagative center is the pivot on which life itself turns, we will first consider the relation which this pivot of being sustains both to the descent and ascent of human development.

The uses of the sperm and germ of reproductive life are manifold, as may be observed through the law of correspondential analogy. The sex function is usually regarded as specifically designed for sensual gratification; at least, the common prostitution of this function would lead one to suppose that it is intended primarily for self-gratification—incidentally, for the accidental propagation of offspring. The interchange of the life forces of the two sexes, in the union of the sperm and germ of procreation, is called commerce on the sex plane of active life. Through correspondential analogy, we may locate the heart, source, and central function of life on all other planes.

There are two prime uses of the functions of the sex centers; the first use is the propagation of offspring,—considering the function on the purely material plane,—and not for the gratification of sensual desire. This belongs exclusively to the animal, and to man only as he retains and lives in his animal nature. Children produced as accidental products of the pleasurable gratification of the sex sense, are the fruit of the lowest elements and principles of the human organism and mentality. We do not pretend to say that strong characters may not be produced on this plane; but they are gross, and if at all spiritually inclined, their spirituality is of the diabolic kind, not of the divine order. The second use of the potencies

and energies of the centers of sex resource,—through their conservation and appropriation,—is to feed and sustain, in perpetual vigor, the physique and the mental organism. The waste of sex energy, in both the male and female, produces collapse of the brain cells and the gradual but certain disintegration of the brain, as the foundation of mental and physical energy—potential and kinetic.

The restraints of commerce on the sex plane of human activity consist, first, of a scientific comprehension of the purpose of restraint; secondly, the power to so control the mind in relation to the functions of reproduction, as to be able to absorb and appropriate the vital fluids. Restraint, to be effectual, must not be direct. Direct effort is of such a nature as to create resistance, and if persisted in becomes overpowering to oneself. The law of substitution must be brought actively into operation. One should always avoid the attempt of abstracting the mind, or of turning it in upon itself, without a conscious knowledge of how to direct the thought. "Resist not evil, but overcome evil with good," is a fair presentation of the thought we here wish to convey.

Overcome an evil love or tendency by cultivating an opposite one. To learn the theory is not enough; the results come by persistent and determinate practice. No person can become a musician by learning the theory of music merely, but by cultivation through practice. The only danger lies in wrong practice, therefore the necessity for the application of scientific principles to begin with. As in music or any accomplishment, so it is in the purpose to rise out of the animal into the plane of a moral consciousness. Man is a tree, and like all other trees, culminates his life in the germ of reproduction. This germ may be transmitted through the law of propagation, or it may be conserved and appropriated for the perpetuity of the existent life. The seed of the human tree is the hidden manna; it is the vital fluid, the secret essence, the veritable resource of immortality. It is for this reason it is said: "To him that overcometh I will give to eat of the hidden manna."

We wish to emphasize the great truth, that just so sure as man transmits his life through sensual propagation, so absolutely sure is it that he will die; but "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." And for the same reason it is said, they who are accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. But this doctrine is only for such as are ripe enough to receive it. These will constitute the firstfruits of the resurrection, the first-born from the dead. Jesus the Lord said: "A new commandment I give unto you, that ye love one another;" but we now say, in addition to this commandment, per-

form the uses of life to the neighbor, upon the basis of a scientific application of the principles of use according to the genius of the age, and the people of the new dispensation who shall constitute the firstfruits of the resurrection.

It will be observed, that to restrain the passions there should be substituted a higher and divine love, and that such a love must supersede the sensual affection. And further, it will be noticed that by such restraint the essences of the interior life are conserved for a more perfect use. In presenting a revelation of this *once* secret but now *naked* doctrine, we will draw a contrast between the esoteric philosophies of the day, originating in the Oriental traditions and degenerate religions of recidivating ages. All of the modern phases of thought—each of which is only a fragment of an effete Oriental propaganda, such as christian science, falsely so called—teach the false principle that to obtain power one must turn the mind within. "God is in man, and man is in God," and "that to find God you must look within." Contrast this statement with the doctrine of the Lord: "I am the good Shepherd, and the sheep hear my voice and will follow me."

The Lord was external, tangible, and visible. He was supreme, and did not hesitate to affirm it. He was *the* Truth, and was not ashamed to confess and declare it. The disciples did not look within for the resources of salvation; they looked to the individual Redeemer. They did one thing, however, in the exaltation of their love to their Lord and God—they found a controlling substitute for their sensual tendencies, and were not only able to conserve their interior essences, but to direct them to the store-house of their affections, and also to create a pole of generation in which the potential energy of their desires should be transformed to the kinetic energy of their baptism. They drew upon their esoteric forces by creating an exoteric vortex, which resulted in the theocrasis—the dematerialization of the Son of God—and their own baptism. This law is eternal.

The new age will be ushered in through the directing potentiality of one revolutionary character. The new age, like the preceding ones, will originate in and proceed from the pivot. The Lord was not a master; mahatmas cannot be compared with Him; he was *the* Master, the Son of God. He was the only heir to the throne of God, and when absorbed, he became the pivot of the invisible anthropostic cosmos. He is the astral nucleus of the universe. The forces of the interior life of men and women cannot be utilized through vidual concentration and esoteric resort, but all viduals—to find their life—must turn their thoughts exoterically to the Messianic personality of this, the new dispensation. This means to first turn their thoughts outward, and not within.

The restraints of the passions through the new sub-

stitution, by relinquishing the old liberty, inaugurates and ensures a new vitalizing liberty. It is the sacrifice of the old and devitalizing false liberty, bringing the subjects of this sacrifice under subjection for a little time and for essential discipline, that they may awaken into the liberty of immortal life and the Sons of God. After liberty comes adjustment. The adjustments of commerce are to be made on the lines of a scientific astrological recourse, or rather upon the basis of a soli-stellar anthroposophy. In the firstfruits of the new dispensation, there will be no external exercise of the function of sex. They are biune beings, made so through transformation, by virtue of the restraints above defined. This supreme adjustment comes through the primary application of restraint.

In the consideration of appropriation, which follows in order after the creation of the biunities (here let us emphasize the distinction of biunity and duality), we will define the relation of these men-children, full grown, men-grown infants, the beginnings of the new creation in external and visible manifestation, to the interior and invisible fathers. It may thence be seen how Elijah the prophet will turn the heart of the fathers to the children, and the hearts of the children to the fathers. The appropriation consists of the final universal conflagration, which will spread from the theocrasis of the center to the tens of thousands who shall be consumed by the brightness of His coming.

There will come a general adjustment of society into a common fellowship. Societies or churches (congregations) will be gathered into communistic groups, to be finally consumed by the fires of absorption. This will be a longed-for, delightful experience, a consummation devoutly to be wished. This is the burning up of the world, the electro-magnetic disintegration of the prepared humanity; and to such as oppose this consummation it will be the great and dreadful day of the Lord, referred to in Malachi iv: 5.

He who holds the seven stars in his right hand, is the resurrected Lord. The seven stars are the seven Messianic manifestations. Jesus, the Lord, was the sixth in order. He held in his resurrection, the preceding five. In returning, which is his arising in the new Name, he will infold the seven, but he will be the eighth, for he will burn up to sacrifice, to waste, which is perdition. Perdition is from *perdere*, to waste. This is the antitypical high priest of Levi; that is, the high priest of conjunction. Elijah the Prophet, the Messenger of the Covenant, holds the seven primary stepping-stones to the Temple of supreme Righteousness, and he is the builder of the Temple. Who "saith of Cyrus [Koresh], He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem [the New Jerusalem],

thou shalt be built; and to the Temple, thy foundation shalt be laid."

The right hand is the hand of authority. It is the external, and therefore the ultimate, because all things come into power in ultimates, in externals. The tree cannot reproduce another tree from its body nor its spirit, but only from its matured, literal, natural seed. In the right hand, is in external, visible, and tangible manifestation. He walks in the midst of the golden Lamp-stands. The Lord walks by the transmission of his Spirit. God walked in the *ruach* (spirit, cool of the day), in the Garden of Eden. Jesus walked in the Garden of God in the beginning of the Christian age, through the operation of the Holy Spirit. This was the pneuma (spirit) in Greek, but *ruach* in Hebrew. To walk in this higher sense, is to go forth in the operation of the Spirit. In this way, the Lord walks in the midst of the seven churches, taking the church of Ephesus as the first manifestation.

"I know thy works, and thy isolation, and thy patient endurance." The angel which brought the message to John, from the Lord, could look down through the age and see what the conditions were which were to be endured, first by the lone Messenger, and then by those who should come into the first conditions of the resurrection. These works are not perfect, but the *desire* is commendable, and therefore its people are blessed with encouragement. There is a determination to overcome, as foreshadowed in the declaration: "Thou art not able to tolerate wickedness;" and by works accompanied by faith, wickedness (sin) will be overcome, first in the personality of the Messenger, thence, through him, sin in the church in its external aggregation.

"And thou hast tried those who declare themselves apostles [teachers, sent], but are not." This refers to all that power of antichrist in which there is an attempt to set up religions independently of the true and only Messiah, and to those who oppose his science and his authorization. They are liars, and are not to be believed.

"Thou hast patiently endured, and hast suffered, and thou hast not been unwilling." All the churches are first involved in the Messenger of the Covenant. In him is the New Jerusalem. Through him, the New Jerusalem will descend into the external manifestation of the seven churches—the order of Melchizedek. Therefore, what is said to the church of Ephesus, is said to the conditions and character of the one in whom the seven churches exist, before their externalization in their universal form. God encourages his Messenger, that he may not fall under the great burden of his life, when every man's hand is against him, and when his hand (his doctrine of life) is against every man.

The Problem of the Lord's Coming.

The Solution Found in the Two-Fold Advent; the Manifestation of the Man, and the Outpouring of the Holy Spirit; the "Man of Sin" and His Mission.

THE COMING OF THE LORD in the end of the age, is usually referred to by the church as the Lord's second coming. Koreshans take a different view of it. The Lord came twice in the beginning of the Christian age; he therefore came the second time, and it is said of him that he will come *again* the second time. If He comes again the second time, the inference is that he came *once* the second time. Jesus came first in his person; he came the second time by the outpouring of the Holy Spirit. He will come again the first time through the theocrasis of the Man whom he has chosen, and by this will consummate the baptism through which he will bring forth his children—the Sons of God. The coming of the Sons of God, or the coming of the children of the resurrection, will constitute the second coming.

It is seen, then, that there are two comings in this the end of the age, as well as two comings in the beginning of the age, dispensation, or *aion* (world). There are also two methods of his coming in the end of the age. He first comes as a *thief* in the night. The uninitiated will hardly get the force of this statement, as referring to the coming of the Lord in his first and *personal* coming. Everybody knows that a thief comes to steal, and that when discreet, he comes unobserved. But does the Lord come to steal? According to the Scriptures, there comes a time when shall be taken from a man what he seemeth to have,—that which, though in his possession, does not belong to him, and it will be given to the one who has. It might so happen that to accomplish this, the Lord would be compelled to enter upon his possessions as a thief. This, however, will be better appreciated later in the day. "Be ye therefore as wise as serpents and as harmless as doves."

There can be no question that the Lord comes as (not like) a thief in the night, and that the kingdom of God cometh without observation. Does this conflict with the other Biblical statement: that "they shall see the Son of man coming in the clouds of heaven, with power and great glory," and that "every eye shall see him"? Of course it does, unless He has two comings; his first one as a thief in the night, his second one in the clouds of heaven; that is, in the literal Word, or the literal manifestation of the Sons of God.

The "man of sin" must be revealed first. The "man of sin" is he who took upon himself the sins of the world; he was made to be sin, therefore the coming of the Son of man is the coming and revelation of the "man of sin." The Lord Christ did this after his resurrection, by breaking his body through his theocrasis (translation) and distributing it as Holy Spirit for the

appropriation of his apostles and disciples. By breaking His body and disseminating it through the descent of the Spirit, the Lord began his descent into the hells of the sensual and sinful humanity, and thus began to be sinful flesh. Through this the Son of God, who was without sin, transformed himself to sin, and comes forth in a sinful man—born in sin and shapen in iniquity. He therefore literally comes as a thief, and he comes to steal. When he comes, he will be the *Sign* of the Lord's coming. None are able to see this Sign but those gifted in divine prescience, or the discernment of rational thought, and who are ready to be instructed by this Sign in the principles of the kingdom. It would almost seem too bad that the Lord should come to his own and his own should receive him not, and that he should thus be compelled to steal that which belongs to him for the use of his people. This, however, is the Lord's plan.

"Then shall ye see the *sign* of the Son of man in heaven." The sign of the Son of man precedes the coming of the Son of man in the clouds of heaven. This sign is Elijah the Prophet; he will precede the coming of the Son of man. The coming of the Son of man in the clouds of heaven, is the manifestation of the harvest after the baptism; it is the fruit of the Tree of Life, the Sons of God who come forth by reincarnation as the product of the planting of Christ the Lord.

The Seed was sown in the beginning of the age, and the fruit will come in the end of the age; but before the fruit can set, the anther, by its pollen, must vivify again the ovary of the plant. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And unto her it was granted that she should be arrayed in fine linen clean and white." Linen is the righteousness of saints. "Christ is our righteousness;" he is therefore the fine linen.

Is the Bride, the wife of God, clothed in fine linen, that is, Christ's righteousness (wholeness, perfection), and not made free from the filth of sensual corruption? There can be no salvation except through the purification of the desires of the flesh. By such purification, the corruptible flesh may and will be transformed to the incorruptible flesh, and the mortal (dying) flesh transformed to the immortal (undying) flesh.

"Behold, I will send my Messenger." "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The Theology of Koreshanity.

The Science of the Propagation of the Life of God and Man; Corroborated by the Bible and Demonstrated by the Laws of Nature.

BERTHALDINE, MATRONA.

GOD IS ONE IN PERSON, possessing a triunity of attributes—Fatherhood, Motherhood, and Sonship. In these three attributes reside the propagative principles of the “divine nature, the creative power and function of everlasting perpetuity.” In these statements is embodied the first of the fundamental principles of the Koreshan Ecclesia, the Assembly of the New Covenant. The tri-personality of Deity, a fundamental dogma of antichristian orthodoxy, is a fallacy destined to lose its power by the united and destructive testimonies of the exact science of Koreshan Cosmology, and the scientific interpretation of the Scriptures of inspired prophets and apostles—known during the Christian era as the Bible. We read in the Scriptures concerning the Father, the Son, and the Holy Ghost; but these three are in ultimates revealed as attributes of one perfect being, known to primitive Christians as the Lord Jesus, the Christ or Messiah, the Lion of the tribe of Judah, the legitimate King of the Jews.

The Apostle to the Gentiles declared Him to be “the image of the invisible God, the first-born of every creature,” by whom “were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.” It is declared that “He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.” The Apostle John testifies concerning this involution of universal being: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.” “And the Word was made flesh and dwelt among us.” The prophet Isaiah testified concerning the coming of this embodied fulness of the Godhead in these words: “Unto us a child is born, unto us a son is given: the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace.” The Lord Jehovah—“the beginning” in whom, by whom, and from whom the Deific spirit of the universe creates and preserves all things—was born into the world a helpless infant, to become the fulness of the Godhead bodily.

From the divine standpoint of science, the human Divinity to whom we refer was externally the manifest generation or Son of an inherent biune Deity, the Father-Mother God. Jesus, the involved or personal form of Deity, recognized no father but the inherent one, with whom he declared his conjunctive unity in the celestial degree. He confessed no motherhood but that of the Bride within him—the spirit of his church to be, which should reproduce his image and likeness when animated

by the vitalizing and gestative potencies of the externalized Fatherhood and Motherhood which he, the Son, should attain in his progressive evolution from external sonship. The evolution of the holy (*whole* or *biune*) seed—the Son of God, ultimating in the harvest reproduction and multiplication of that seed—the Prophet of Koreshanity sometimes illustrates, somewhat in this way: Take as an example of a biune seed that of the common pumpkin; the male and female potencies of the vine, with its fruit, inhere in its form—the form making of the seed a triunity.

When planted, a vine is produced, bearing in its blossoms the dual forms of its male and female potencies, to be reproduced in the biunity of the triune seed—the ultimate of the vine’s most progressive energies, and the creator and preserver of its kind. When the expressed femininity of the plant is vitalized by the forces of its masculinity, the pumpkin is reproduced, revealing as a fruit the golden glory of the constructive potencies which in the order of law environ the holy triunity, the seed, representing the prophet, priest, and king of its kind.

The Lord Jesus—fulness of the Godhead bodily, the holy Seed, the universe in its least form—transmuted himself to the spiritual energies of divine Father-Motherhood, and became a manifest spiritual vine in earth, from least to greatest form. His reproductive potencies have now become a spiritual harvest of constructive forces focalized in one form—the Pole Star of human destiny, the center of universal Fatherhood, the Sign of the coming of the Son of man with power and great glory. To those who have eyes to see, “the Sign of the Son of man in heaven” is clearly visible; they may also perceive the sphere from which he is to be reproduced in the image and likeness of the Son of God, whose Abrahamic principle the Sign now represents. God dwells in the generation of the righteous, that is, in those Messengers of God’s covenants with men, who *know* in order to fulfil or keep the laws of the progressive evolutions and involutions of the divine creative and preserving potencies.

Deity is primarily spirit, secondarily matter; or the reverse, according to the standpoint of the divine estimate of the relations of the terminals of dispensations to center and circumferences of being. The supreme Deity,—being the involution of all things, or the universe in its least form,—in dissolving his form to become the regenerating energy of his environing universe, precipitates forces which revitalize everything after its kind; so there is a sense in which we can say God is in everything; he is in the tree only as the vitality of the tree—body, soul, and spirit; he is in the animal as animal vitality; but in the ultimate of his universal being—in *man*, his personal image and likeness perfected—he is in the fulness of His holiness and

power; and the most exalted and the most profound confession of Deity is the confession of the divine-human, his holy Name or personality.

God's name is made holy to men by the obedience of his perfected Name to the law of the cross, by which the Son of man, as the Son of God, goes to the Father, or attains the recognition of universal Fatherhood or Deity by impregnating and quickening humanity for its reproduction in his own image and likeness of divine Sonship. When he finally comes forth from the race which he has vitalized, he is its lawgiver and sin-bearer, its Father-Mother Deity, crucified in mortal form; and we look upon the one bruised for our iniquities, wounded for our transgressions, a "man of sin," a high priest of the order of Levi, touched with the feeling of all our infirmities. The science of the law which he exalts to condemn sin in the flesh, awakens those who have slept—the dead in Christ, to recognize him as the promised Sign of the coming of the Son of man, the image and likeness of God.

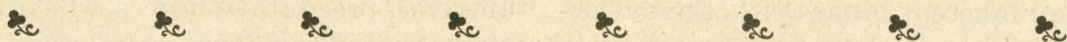
Those to whom it is given to know the secret of his presence by the science of the law and the prophets, call upon his Name and proclaim him as the "desire of all nations." "Faith, the substance of things hoped for, the evidence of things not seen"—the faith which works by love, is awakened in humanity to substantiate all the promises of God, by doing works meet for repentance, and revealing the all-conquering power of the love of Deity in and for humanity; and the resurrection of a church loyal to God's humanity, calls into being all the Motherhood of Deity, to ultimate in the manifestation of the Lord our Righteousness as the Motherhood of God, fulfilling the prophecy: "She shall be called the Lord our Righteousness."

We need no trinity of incomprehensible persons to reveal the attributes of the Lord God of Israel, the Savior. The confessed father of antichristian orthodoxy is a spirit, an infinite or unfinished non-entity, "without body or parts," everywhere, but located nowhere in his illimitable universe—a formless void. The father of modern orthodoxy is supposed to have a son just as old as himself, the two being co-eternal; and the chief business of the son seems to be to appease the wrath of the father, make diplomatic schemes to support his throne, and help him to repair the damages of his blunders in creation. There is also an unaccounted for third party of the trinity, according to orthodoxy—a kind of nondescript, who is of the same age as the son and the father, and who is said to be "influential" with the enthroned father and his rebellious subjects.

Antichristian orthodoxy offers some very troublesome problems for rational minds to endeavor to

settle. There is the Son of God, with flesh and bones, ascending to that unlocated throne of the father (who is "everywhere" and without body or parts), to sit down at his right hand; then there are the three persons of the trinity sitting upon three thrones in the unlocated center of the illimitable universe; and these three are supposed to be taking an active interest in our mundane affairs, and millions of earth inhabitants are educated to indite petitions to them quite contradictory in character of sentiment. We might instance the petitions of the Boer and the British—both good fighting trinitarians in an unlimited universe with unnumbered worlds to fight over and conquer. Marriages being made in heaven,—according to trinitarian priests,—it might help the peace of such a universe to assign each pair united in the holy bonds of matrimony (by a priestly formula patterned after "the curse" upon the woman recorded in Scripture) to one of the unnumbered worlds, there to reproduce every variety and species of their corruptible mortal forms, without let or hindrance, till the uncalendared day of doom! There are so many varieties of antichristian deities, orthodox and in "good and regular standing" in modern Christendom, that we cannot consider them all. The public is referred to views of them recorded in the commentaries of theological libraries, owned by the prophets of Baal.

The mission of THE FLAMING SWORD is to offer to the world thoroughly rational and scientific views of a modern Hero, bearing the credentials of the law and the prophets, and well equipped with the practical science of law to attain the life of God in the flesh, and how to translate the kingdom of heaven to earth and the earth to the kingdom of heaven. The Lord has descended to the planes of the hells, and the hells are to *feel* his presence; for they are to be dashed in pieces as a potter's vessel, and to be reformed and ruled with a rod of iron, till every knee shall bow and every tongue confess the Lord Jesus, the Seed and Savior of the humanity of God. On the basis of the hells brought into the divine order of the kingdom of the Gods, the Messiah now awaiting the world's recognition by the light of the Science of Universology, will create new heavens and a new earth. By this we mean a new church and a new state—a new state of industrial order; a new church with a new system of equitable distribution of the products of industry, united in social relations that will finally reveal the Fatherhood of God and the brotherhood of man by producing from the heavens within humanity, the Mother of all living, the God's—the Sons of God in whose moral and intellectual natures the Father's name is written.



When a people is manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented, because the doctrine finds agreement with the desire for it, then the wheat is

ready to harvest. It is time to put in the sickle (the divine declaration); that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.

In the Editorial Perspective.

THE EDITOR.

WITH THE ROLLING OF THE CENTURIES, history is written on the scroll of human evolution by a hidden Hand which impulses humanity from age to age, and perpetuates the universe from cycle to cycle; it is the power that makes history and fulfils destiny. Whatever that power is—by whatever name it may be known, it is that which creates and controls all; it is that which is eternal—that which is true to the great purpose of existence; it is as real as the great world of Nature. The existence of the universe cannot be called into question; the stupendous effect is a stupendous fact, hourly witnessing, in the most unmistakable terms of expression, the existence of a supreme Being who is inseparably connected with this marvelous world of activity and life. When the mind rationally contemplates the eternal round of the ages; when it connects, link by link, the great chain of human life and the trend of human events from the distant horizon of human history to the very gateway of the New Era, to the very flood tide of the great human sea, it cannot escape the conclusion that something guides and guards the central line of life, the forward march of progress, the course of civilization. Stationed along the ecliptic of human progress and development, we see the great civilizations of the past—each with its central religious conception, and its moral and intellectual impulses; these civilizations have embraced nations which clustered about a controlling nucleus. Something passes from people to people, from race to race, in the line of progress—*something* operates in humanity to throb hearts and thrill nerves, to illumine minds and lavish life; whatever that is, it has been, and is, bound up in the affairs of man. The power that makes man and moves through specific channels of progress; that is in war and peace; that is in national greatness and decline; that makes events; that rolls the centuries, and turns the gates of ages upon their hinges, is Deity! The modern mind looks for God in the mineral kingdom; in space; in other worlds; in the realms of the "infinite;" but Koreshan Science reveals the great fact that the mysteries and marvels of that Almighty power which controls all are in the field of human activity—that that Power has his throne in the world of man! The problem of human life can be solved from no other standpoint. There is no other way to fulfil destiny than through the unity of Cause and effect; there is no other way to perpetuate the universe than by operating in and through the highest kingdom; there is no other way to rejuvenate and renew the world of man than through processes of periodic involution of the human world—through the manifestation of Deity in personality, the Seed and Savior of divine and human life. Evolution and involution are the two great co-ordinate factors of the progress of humanity, of the propagation of life, of the perpetuity of the universe; the indisputable primary evolution is humanity,—and the highest and inevitable involution of all is Man!

The modern world boasts of progress, while it forgets the wonders of the ancients. The idea that a while ago the universe began; that man has risen in the scale of being from a state of barbarity; and that the ancients were unskilled and unlearned, has played havoc with appreciation of the greatness of the past. There have been greater civilizations in past ages than that which exists today. Ancient Egypt bloomed forth in national greatness and manifested the fruits of culture and of peace. Great empires have existed in times when peoples were units in mind and purpose—there were Babylon, Medo Persia, Greece, and Rome, the greatness and wealth of which are not surpassed today by either the English, the Russian, or the

American nation. With these great civilizations have existed all that makes people great—religions, philosophies, industries, arts, and schools. Savages did not construct the Great Pyramid of Gizeh, nor carve the Sphinx of Egypt—the wonders of the Nile valley. There are stones in that Pyramid which modern engineers cannot devise plans to remove; and there is in it workmanship displayed which cannot be excelled today! Barbarians did not build Solomon's temple at Jerusalem; there are no buildings constructed today that equal it—none so beautiful, none so costly. The modern mind discounts the wealth of the Hebrews and the greatness of Solomon's kingdom; the glory of his dominion has faded away, and false conceptions have destroyed the memories of its wonders. Solomon was the typical Shiloh; he brought the typical peace that came after the wars of David. The kingdom was a type of the new Kingdom, and its wealth foreshadowed the wealth of the new age. From the *Star of the Magi*, we glean a few items of a computation made by Villapando, concerning the cost of Solomon's temple: The gold, silver, and bronze used in its construction amounted to over \$34,000,000, while the jewels and finished work exceeded this amount. The golden vessels, according to Josephus, approximated nearly \$3,000,000,000, and the silver vessels nearly \$25,000,000,000. The regalia and robes of the priests and attendants cost \$10,000,000; the trumpets \$1,000,000, and musical instruments \$250,000. The construction of the temple cost nearly \$320,000,000, while the cost of the material is estimated to have been nearly \$25,000,000,000—the total cost of the entire temple and its furnishings being nearly \$84,000,000,000, or about \$20,000,000,000 in excess of the total wealth of the United States of America!

The great mind of Abraham was a stupendous factor of human progress; it was a force which began in one man, and which has come down through the centuries; and through it, that one man has stamped his character upon the civilized world. The Hebrew race is a wonder; it rose to national greatness and glory under the leadership of powerful mentalities; and a semblance of the Hebrew economy is found in the economy of the nations. Somehow, the world cannot escape the conclusion that the Jewish people have made their superior mark in the world of man—a mark more indelible than any other ever made in history. Dr. Abbott observes that "we are more intimately connected with the Hebrew than any other people. In our literature more references are to be found to the literature of the Hebrews than to the literature of the Romans or Greeks." Why is civilization so inseparably linked with the life, law, and language of this people? There would be nothing of Shakespeare if there were taken from it that which has grown out of the moral and religious impulse which has moved the world during two dispensations from Abraham of Chaldea. There would have been no Milton if there had been no Bible; no Dante but for the Hebrew and Christian Scriptures. Abraham passed into his posterity and lived as the millions; in the evolution of himself, he became all that the Jewish people were and are—and more, he crowned himself in the majesty of the perfected manhood of the personality of Jesus the Messiah—in the involution of life refined, in love revealed, in law fulfilled, and in language spoken as the Word. The Jews were the people of destiny; they have made history. They were stationed on the ecliptic of human progress, and through them the great mind of Deity moved as the Sign which passes through the anthropostic constellations. Through that channel the forces of destiny have operated to produce a great

consummation; from that line have been expressed the great Hebrew and Christian civilizations; and the extension of that line will bring the civilization of the Golden Age.

In greeting the new century, the American press points to western imperialism. It is with a feeling of national pride that the optimist reviews the century's growth of the republic. There has been sufficient progress to justify optimistic predictions of unparalleled progress in the future; and there is also a sufficient number of gigantic and alarming evils and evidences of world-wide corruption and depravity, to justify the pessimist in his predictions of ruin. Outside of Koreshanity, these evidences are not harmonized. There is to be a revolution as well as a resurrection—the forces of destiny must pass through some awful fires! Before us there is darkness, as well as dawn; chaos, as well as the coming Kingdom; night, as well as the New Era. We are in the transition period; thrones must totter and kingdoms fall; wreck and ruin of the old must precede the building of the new. Not many minds thought ten years ago that a phase of imperialism would be popular in America at the beginning of the twentieth century; the masses did not dream that the daily press, in giving the course of the dawn of the new year of 1901 around the world from the 180th meridian, would contain anything like this: "Progress of the twentieth century in United States dominions: First dawn, Semisopochnoi Island, Aleutian group; Wake Island; Guam; Philippines; Porto Rico; Calais, Me.; Cuba; the United States; Hawaii; Island of Attu." The wings of the Eagle grow, and who shall clip his feathers?

Great Britain is feeling the effect, both financially and morally, of its rash resolve to conquer the Boers; even among the English subjects there are those who are feeling that the war waged is an unrighteous one, a crime against humanity. The world applauds the bravery of the Boers; and it does not rejoice at reports of British successes. 250,000 imperial troops are having serious trouble with less than 20,000 Burghers in the field; and the dashing, daring, and determined spirit of the generals of the Boer republics commands the admiration of the nations. The war "ended" some months ago—according to British reports; but the Boers have reorganized their forces, and have recently begun activities on a scale large enough to surprise the English war office. England could not stand the strain of many such wars of injustice; and it remains to be seen how much longer she can stand the strain of this one. The American forces in the war of the Revolution were not so well equipped as the Boers are now; and England was not more determined to conquer the Americans than she is now to crush the Burghers—and a handful of American colonists defeated the purposes of an empire. The beginning of the twentieth century witnesses the bloody spectacle in South Africa; victory over the Boers would not cause the imperial government to rise in the scale of civilization; but it is possible that the struggle may contribute largely to England's ultimate ruin!

After humanity has struggled for dispensations for knowledge; after realizing that what fragments of practical knowledge have come into the possession of the people through laborious research covering centuries of time, have contributed to the progress of the world, there are people who, upon learning that Koreshanity is the uncovering, the revelation, of all truth of all things, ignorantly ask, Of what benefit will it all be to humanity? Scientific knowledge is mental light; it will shine into all departments of human relations, and direct the steps and rule the conduct of men. Science will revolutionize human thought, destroy the old institutions, and open the door to new opportunities and greater possibilities. Where now men feel and grope, where now men plod and hope, they will, through

application of scientific law, stand erect and walk in new ways in realization of the rewards of light and life! Humanity has looked forward to the coming of the age of science; all of the activities of the human and physical worlds for ages have been in the direction of the great consummation; Deity has worked and waited for this time, and humanity has groaned under the burdens of the age of darkness. The great hope of the world has not been in vain; Nature is true to herself and to the world of man, and must ultimately manifest her treasures of promise; but she must reach the climax in Man, and execute her highest laws of life and love through his intellect and will.

The church is making its last rally around the flag of failure. The clergy are zealous in stirring up enthusiasm with which to begin the twentieth century; \$100,000,000 are asked by mission boards for the purpose of church extension, that the kind of civilization which curses the modern world may be carried to the interior of nations, of which they have as yet but touched the borders. There is nothing in the turning of the centuries to inspire Christendom; the history of the church for the past 500 years is sufficient to demonstrate the fact that its determination in lines of apostasy is too strong to admit of reformation; the church is too dead to admit of resurrection. The church has made civilization what it is; it has filled the nations with corruption; it has cursed the world with false commerce. It has waged war, it has not brought peace; it has promulgated fallacy, it does not contain the truth. It is but the old garment of the dispensation, and it cannot weave the new. It has reached the limit of its evolution, and is breaking up; it has seen its best days, and must now pass away. It preaches judgment, and enters it; it pictures hell, because it reflects itself. The dooms-day of the church is at hand; it has made itself Babylon, and the signs of the times declare that it is falling! The old church and state must give place to the institutions of the New Era: the revival of religion is in the coming of the Messiah, the coming of the new Kingdom.

The idea that the universe is eternal is suggested outside of Koreshanity by a few such minds as Haeckel and Huxley; it is welcomed by all classes of agnostics, and especially by higher critics because it is opposed to the common Christian idea that the universe first came into existence about 6,000 years ago. When an agnostic finds something that will serve as a basis of an argument against the popular conclusions of the world's creation, he does not hesitate to use it, regardless of the consequences. The logical mind, however, is distinctly aware of the fact that if the universe is eternal it was not created, according to the usual conception of creation, either by a universal force which men call the infinite god, or by a universal force which men call evolution. If the universe is eternal, man as a part of it has always existed; consequently, he never grew out of any other kind of protoplasm than that which is produced in humanity today. Koreshanity demonstrates the eternity of the universe; and this scientific conclusion destroys every fallacious conception of cosmogony; it dissipates the nebular hypothesis as an absurdity on a par with the theories of the theologians. The facts which overthrow ignorant interpretations of the Bible, overthrow also ignorant interpretations of Nature; Christianity and modern science go down together, for they are equally irrational and absurd!

The powers are not satisfied with making war upon China, with demanding the punishment of the leaders of the massacres, with the payment of indemnity in accordance with terms of peace. The treasures of the Chinese capital must be looted to satisfy greed. Civilization has not yet progressed far enough to prevent outrages; Christian savages must commit atrocities—

they must defile Chinese women; teach the natives tricks of dishonesty; force upon China the evils which curse at home; wreck works of art; and destroy old landmarks of Chinese science and civilization. The famous astronomical observatory at Pekin is now emptied of astronomical apparatus and records which were the result of the work of centuries. The observatory tower is stripped of its instruments. The great celestial globe; the large bronze azimuth; the special transit instrument; the magnificent sun-dial; the planispheres, and other apparatus of Chinese invention and construction—the pride of China, useful in celestial research in the hands of royal astronomers—have been removed and shipped to Berlin and Paris. These were not purchased, they were not presented to the European powers; they were stolen by Christian commanders!

Modern evolutionists have yet to learn that cause and effect are equal, and that cause puts forth no more than that which it contains. The acorn is as complex as the oak—it contains all that it is possible for the oak to be. It is said that materialism holds to the universality and invariableness of law; and yet we find such expressions as this: "Materialism teaches that in the history of this world there has been an evolution from the simple to the complex, from the special to the general, from the homogeneous to the heterogeneous." We would suggest that minds which cannot comprehend the definite vocabulary of Koreshanity, may perhaps find some consolation in endeavoring to mentally digest, in accordance with the principles of chemistry, what is expressed in the above "gem of modern science."

The effort of the pulpit and press to suppress a few forms of vice in the great cities, is a futile effort to stop the tide of sensualism, to sweep back the breakers with a broom. If dams are built across the stream, a greater volume of force is heaped

up, and the polluted waters overflow the banks and break out in unexpected quarters. The best and only effective method is to purify the stream of life, to begin at the source, the secret spring, the heart and root of all evil—but the police and the priesthood, the press and the people, are ignorant of the processes!

The twentieth century is the century of Koreshanity's success in the deliverance of the world from the curse. The great victories of the new century, the wonders of the new age, will be achieved through the application of scientific knowledge. Knowledge is power! Science will accomplish the great resurrection, establish the universal empire, and fulfil the desire of all nations.

The idea that there is no evil, disarms its advocates, and paves the way to defeat. It is an opiate which deadens the senses, kills courage, and creates apathy. It is a delusion which denies the existence of terrible realities which must be swept away by the greatest conflict of the ages!

It is said that money is capital. Man neither eats nor wears money; he does not use it as an ornament; it is not an article of industry or commerce; it is neither wealth nor a semblance of it. But money, *is* capital—the capital fraud!

The Almighty writes history on the scroll of human evolution; it is his story of his own humanity.

Communism without the Christ is a shell without the kernel, a body without life.

The Pan-American exposition suggests the coming of the Pan-American Empire.

There is no capital but labor and its products.

Happy New Year!

Editorial Discussions and Miscellany.

THE EDITOR.

Koreshanity's Scientific Basis.

EDITOR FLAMING SWORD:—I appreciate the new and original ideas which I have gained from THE FLAMING SWORD; and I will say that in the Koreshan Literature I find much that is good and acceptable—so that on the one hand, I cannot altogether reject it, and on the other hand, I cannot altogether accept it. I would like to know, if possible, what Koreshanity teaches—what it offers and exacts, both before and after this life; but I never will, I suppose—for after years of reading, it is evident that long before my present rate of progress will bring me to that much-desired end, my "three score and ten" will be up, and I will drop into the grave—and then what? I do not know; and just now it seems to me that no one else does—only this, I do know that time is passing, and so am I—simply drifting.—G. J. B., Joplin, Mo.

Destiny is not reached by drifting; but the case of one who now drifts is not hopeless. The ability to perceive the Truth is not acquired through the experiences of one embodiment, but through a line of progress extending through the centuries. It does not require a superior education in lines of modern learning to understand the Koreshan System; not

many of the so called educated minds of today are to be included in the powerful nucleus of the New Society; and not all of the uneducated are to be excluded. Those who love righteousness and desire to live; those who are willing to learn and to sacrifice all ties and to overcome all obstacles and sensual tendencies; those who possess courage and character, and fiber to fight the elements of death, are the ones who now stand at the door of golden opportunities. What does Koreshanity offer to such? The rewards of life and love through obedience to law—immortality in the flesh, the great resurrection into the new natural kingdom now about to be manifest in the earth.

What does Koreshanity offer to those who cannot at this time grasp its truth? The world will move on, and the people with it. The dying ones will reappear, re-embodied, when the conditions of society are better than now; when scientific truth is being let down to other planes than those from which the central nucleus is gathered—and then every man will be

saved to the extent of his aspirations. Salvation, in all the degrees in which it will come to humanity, will be *universal* during the great Age which Koreshanity brings, because the order of the new Kingdom will prevail throughout the world, the hells will be conquered, and humanity will be rejuvenated through the influence of the vital forces of the Immortals.

We are living in a time which corresponds to that before the martyrdom of Jesus—then there were few who could grasp the import of the teachings of the Messiah; but within a few years there came a mighty baptism, and 3,000 were stimulated in one day to accept the message of the Apostles; then 5,000; then the hundreds of thousands, under the ministrations of the primitive church. We are nearing the culmination of the old dispensation; when it ends, the door of opportunity to come into the divine Fellowship is not closed—rather, the door is opened wide, and thousands—hundreds of thousands, who cannot now see the

truth of Koreshanity will be made to feel the new influence, and be drawn toward the now forming nucleus.

But somebody must accept the truth now, and sacrifice in the early stages of the founding of the New Order; such, of course, will come into the greatest rewards and highest places of trust. It is not best to defer acceptance of Koreshanity until waves of enthusiasm attract the thousands. Let expectation and desire be in harmony. If one expects and desires to live and not die; if one works to live—begins the work of conquering *now*, he will reach higher and grasp the greatest and most glorious reward.

Begin the application of what truth you perceive in Koreshanity. The entire System is scientific; it is consistent and harmonious with itself. If one can see that any part of it is true, it should be sufficient encouragement, sufficient evidence that it is altogether true,—the expression of a Man of integrity, without the recognition of whom, either now or ultimately, no real progress can be made in either comprehension or application of the Truth he reveals.

* * *

The Incarnation of Deity.

A New York Clergyman Admits that the Bible Unequivocally Declares the Gospel of the God-Man.

One of the marvelous things about the collection of writings which we call the Bible, is the unity of thought which pervades them all. Sixty-six books, but only one dominating thought. More than forty different writers, yet only one controlling purpose. Patriarchs, prophets, seers, kings, peasants, herdsmen, fishermen, learned scholars, and unschooled working men write these books, yet all hold in mind, one thought and one person. From Genesis to Revelation the one thought is the salvation of man, the one Person is the Son of man, our Saviour.

This season of the year invites us to a special consideration of His wonderful personality. Study of the Scriptures shows us that He is spoken of in language which cannot be fairly interpreted except on the supposition that He possessed a two-fold nature. [Dr. Hull is between two fires—popular theological fallacy and the Bible. The humanity of Jesus was divine; his flesh was holy and immortal; he did not possess two natures.—EDITOR FLAMING SWORD.] He was man; absolutely, literally, really man. He was more than [mortal] man; *He was God. He was Deity in humanity! He was God incarnate!* Fittingly we may inquire: What was the incarnation?

The Mystery of Life Baffles Modern Science

The naturalist studying the simple structure of the lowest organisms, where there are a uniform texture and but one organ performing the offices of brain, heart, lungs, and stomach, has little to perplex him. When, however, he comes to the study of the complex anatomy of man he finds difficulty upon difficulty. *The life, long labors of thousands of scientists have*

not yet sufficed to explain the wonders of our own organism. Our very life, conscious of it as we are, has to this day eluded any satisfactory scientific definition. How much more, then, shall we be perplexed, when we contemplate human life in combination with divine life! * *

Two extreme views have been held of the person of Christ that still survive in modified form, one holding that Christ was only a man in close relation to Deity, thus emphasizing His humanity; the other holding that the body was human, but the soul was divine. This latter view in one of its forms was advocated, in his later years, by the most famous preacher Brooklyn ever knew. Both these views were advocated in the early ages of the church. Both were condemned by the church in councils held more than fourteen centuries ago. It is needless for us [the clergymen] to attempt to explain or to clarify thought on matters so abstruse. Let us rather stand fast by the declarations of the Scripture. By these declarations Jesus is a real man. He is touched in all points with the feeling of our infirmities. He was subject to all the temptations, trials, wants, and sufferings of humanity. His whole life was a real human life. He lived as a man lives, he died as a man dies. In only one respect did his human life differ from ours; He was absolutely without sin.

Jesus Claimed to be God Almighty.

Jesus was more than [mortal] man. *He was God!* The first chapter of John has no meaning except as it sets out to declare this fact. No wonder that infidelity sought and still seeks to discredit this gospel of the beloved disciple! He teaches us by the record of the words of Jesus himself that he claimed to be equal with the Father. *Yes, he claimed to be the Father.* Listen to his reply to Philip. The disciple says: "Lord, show us the Father and it sufficeth us." Jesus said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, show us the Father? Believest thou not that I am in the Father and the Father in me?" We hold that in Jesus there dwelt the "fulness of the Godhead bodily." Thus held Paul, saying to Timothy: "God was manifest in the flesh, justified in spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

We may very profitably consider what this incarnation teaches. Certainly, since Jesus is *both God and man*, we learn that our faculties and our moral nature are similar to God's. In other words, the incarnation shows man's kinship to God. Let who will trace their descent back, through the varied forms of animal life, to the speck of formless jelly. With the Apostle Luke we prefer to go back to Adam and say: "Adam, which was the Son of God." Abate not one jot or tittle of your high descent, ye redeemed ones. Our redemption is possible because of our relationship to

Him who in the beginning breathed into us the breath of life.

The incarnation teaches further, that God adheres to his purpose to fit us to dwell with him. Our deprived moral nature separated us from the absolutely Holy One. With that nature there could be nothing but separation from Him who is the source of all blessedness. But the incarnation is God stooping down to lift us up from the awful depth to which we had fallen. The incarnation expects atonement. Bethlehem is the prophecy of Calvary. Bethlehem's midnight glory and the praising angels are the prelude to the awful blackness of Calvary's atoning sacrifice and the forsaken cry. Calvary's quaking earth then resolves itself into the broken tomb and the ascension mount, with the ravishing glories of that coming for which we wait, when heaven's radiant hosts, surrounding the exalted Jesus, shall come with Him to judgment, saying: "Blessing and honor and glory and power be unto Him that sitteth upon the throne," for he is "King of kings and Lord of lords." —DR. R. B. HULL, in Brooklyn Eagle.

* * *

The Flaming Sword.

A Chicago Magazine's Review of Koreshanity and its Publications.

Many of our readers have heard of the Koreshanity creed, of which the prophet KORESH, commonly known as CYRUS R. TEED, is the Founder. KORESH claims to be the forerunner of several thousand Sons of God, who will shortly inherit the earth. His somewhat original philosophy is claimed by him to furnish an explanation of all things in the heavens above, the earth beneath, and the waters under the earth. His views are sufficiently radical and startling to suit the most abnormal taste. Among other original views which he springs upon the unsuspecting public, his doctrine of the "Inside Theory of the earth," also known as the "Cellular Cosmogony," is especially noticeable. KORESH takes issue with the astronomers and other scientists, and holds that we live on the inside of the earth, and that the entire universe is an immense cell, with the sun and stars in the middle, and the earth forming the outside shell, upon the inside of which we live.

KORESH evidently agrees with the conclusions of Aaron Burr, who defined the word law as "that which is boldly asserted and plausibly maintained." He boldly asserts and plausibly maintains some of the most remarkable theories that ever emanated from the brain of man. As usual with these latter-day prophets, he has a large and rapidly growing following, who regard him as a divine Messenger. In common with most of the founders of the new sects, KORESH is a fluent speaker and has an unusual amount of self-confidence and self-assertion.

He publishes the organ of his sect, which journal is aptly styled THE FLAMING SWORD. It is a queer sheet, but is edited with an air of earnestness which is likely to make an impression upon the reader of a certain class. At the head of its editorial page it is announced that it is published

under the auspices of KORESH, the Founder of the Koreshan System, and VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity. In its list of prominent contributors, we find the name of Amanda T. Potter, and one whose title is given as Astro-Vigilus. Just what an Astro-Vigilus is, we do not know, but presume that the office indicated by the name is that of official star-gazer to his reverence—KORESH.

THE FLAMING SWORD is published by the Guiding Star Publishing House, No. 314 W. Sixty-third street, Chicago, Ill. We presume that the publishers will send a sample copy, if the request is accompanied with a stamp. As a curiosity, THE FLAMING SWORD is a success, and will undoubtedly interest you in the direction of opening your eyes to the existence of some of "the queer things going on" in this year of enlightenment, A. D. 1900.—*Suggestion* (Parkin's Magazine), Chicago, Ill.

* * *

The Curse of Competition.

Hon. A. M. Dewey, of the U. S. Department of Labor, Opposes the Present System of Industry and Commerce.

Grant every other reform sought today, and leave the competitive system, and the people will still be in economic slavery, as they surely are today. The cry against the trusts is folly. They eliminate wasted industrial energy from the scheme of production and distribution. The department store is the labor-saving machine of commerce.

Show the people that the co-operative system of industry will promote the cause of humanity—that it will stop strikes and lockouts by removing the cause of such disturbances; that it will lessen the criminal forces by removing the incentive to crime, that it will close the saloon as the place of debauchery and drunken revelry by creating within the individual a higher respect for himself, thus promoting temperance and sobriety; that it will make every man a better citizen, and every citizen a better man, and I believe there are few people who would not assist in the effort to bring about the desired change.

Under the spur of selfish interest, the efforts of the common people are fast being taken away. It was Lord Byron who said: "A thousand years scarce serve to form a state; an hour may lay it in the dust." It should be the duty of every good citizen to do his part to avert such an ending for the fairest republic on earth. I would save the nation and the nation's people from disaster, and I would do that, too, beneath the sheltering folds of our own emblem of civil and religious liberty—the Stars and Stripes. If we are citizens, let us also be men; if we are men let us be men in the truest sense of the word. We can be if we will.

The competitive system annuls the efforts of the church and all the fraternal brotherhoods to promote the cause of justice and universal brotherhood among the people. And there can be no end to that system but anarchy and blood. But with national co-operation in industry, there

is removed every incentive to wrong one's fellows, and the end must be the realization of the hopes of the true disciples of the Carpenter of Nazareth, and all of those who have espoused the cause of human progress, justice, charity, and brotherly love.

The conflict for the supremacy of right over wrong, for exact justice to all people, over the insatiate greed of the individual master, is already on, and the man who cannot see it is surely blinded by selfish interests and his fancied security under the inhuman competitive system. But it does not require the prophetic foresight of a Daniel to see in the signs of the times the dawning of a brighter day for the sons of toil.—HON. A. M. DEWEY.

* * *

The Great Dragon.

The Comedy of the Powers and Tragedy of the Chinese Empire.

There was once an old dragon who lived all by himself, and enjoyed his own society immensely, and cultivated the fad of having everything about him yellow. There was no one to question his taste in colors, until one day he was visited by a

Koresh at Washington.

DR. CYRUS R. TEED left Chicago Dec. 20, on a tour of promulgation of Koreshanity; and may be addressed at Washington, D. C. (General Delivery) until further notice.

cinnamon bear, a tame lion, a trick elephant, and some other animals who had traveled with a circus and called themselves "civilized." They insisted that he ought to wear a red necktie and cock his hat on one side of his head the way they did, and smoke cigarettes. To this last he offered strenuous objections, but they whipped out their revolvers and made him smoke their "dope," until he got under its influence and rather liked it.

They argued with him about God, and told him he must say some words and go through some performances that they would teach him, or he would be eternally damned. They all had different words and forms to teach him, and quarreled among themselves, and as he took no interest in their controversies, they called him an ignorant old heathen.

They told him he had no enterprise, and they proposed to build a railroad through his garden, and to erect factories with greasy machinery and disagreeable noise and suffocating smoke, in place of some of his flower beds. They told him it was a shame to live in such a lazy manner, and that he ought to borrow money and

buy a lot of things he didn't want, and pay interest and rent, so that he would be obliged to cultivate habits of industry and thrift.

They offered him money—yellow money, too!—on first mortgage security, at six per cent interest. Then they sat down on his front porch and talked about dividing up the place into town lots, and quarreled among themselves as to which should get the biggest slice. As a result, the silly old dragon lost his temper, and went to thrashing his tail right and left, doing considerable damage to "foreign interests." Of course, he must be punished for his ill temper and discourteous manners, and made to pay an "indemnity"—which is just as good for the purpose of establishing a claim to his place, as getting him to borrow money.—*The Straight Edge*.

* * *

THE PERFECT MAN.

When the perfect man is come,
Earth and heaven shall be his home.
With material senses fine
He shall dwell in space and time,
And shall be a separate part
Of great Nature's Mother-Heart.
In his veins the Sun shall glow;
In his pulse the Earth-life flow.

All that lives and all that feels
Utter to his heart appeals;
Speaking in a separate tongue,
Voicing Wisdom ever young.
His great sympathy shall flow
Through all forms of life below;
Flowers and birds shall talk to him,
And the stars that overswim
Through their Heaven-revealing eyes
Utter speech of Paradise.

Largely gifted, largely blest,
Of the world and sky possessed,
He shall be great Nature's heir—
Lord of Earth and Sea and Air;
Like a benediction dwell,
Doing all things wise and well.

There shall be no sickness then;
Health shall weave her anadem;
Music fall from heaven like rain;
Birth be free from mother-pain.
Earth that now in wide extremes
Fever flushed or frozen seems,
Like the human soul shall be—
Modulated harmony.

—"Epic of the Starry Heavens."

Four Classes of People

In this competitive age, there are four kinds of people: the unemployed (the dangerous parasites in power); the disemployed, or those who want to work and are unable to get it; the misemployed, or those who are employed on works of destruction, or in occupations injurious to the interests of society; and the employed, or those who work long hours for a small wage, in producing utilities for a capitalistic master-class to reap profit therefrom. And from the sweat and toil and blood of the employed class, the other three classes of the disemployed, the misemployed, and the unemployed, reap their subsistence.—*The Toiler*.

The World's News.

Dec. 26.—Chicago scientists are booming salt as the newly discovered elixir of life.—Robbers and confidence men terrorize citizens of Chicago.—Senator Pettigrew opposes ship subsidy bill.—Massacre of 1,500 Chinese reformers reported in province of Pechili.—Boer activities alarm London.—6,000 Turkish soldiers attempt the crushing of the Albanian peasant rebellion.—Dec. 27.—Hodcarrier's union of 3,500 members, withdraws from Chicago building trades council.—Dr. Herron announces his founding of a new system of religion.—30,000 lepers are reported in the Philippines.—21 Catholics massacred by Boxers in northern China.—Boers surprise and capture a squadron of yeomanry near Britstown.—Bryan says that democracy must stick to silver and anti-imperialism.—Big iron firm at Philadelphia is bankrupt.—Dec. 28.—Liquor reported sold to natives at Pango-Pango.—London rowdies threaten Dowie with vitriol.—49 children drowned while skating near What Cheer, Ia.—American army scandal reported in China.—Dr. Loeb addresses naturalists at Chicago, on subject of "artificial parthenogenesis."—Fresh Boxer outbreaks threatening.—Boers are breaking through British lines into Cape Colony.—Antwerp dock strike continues.—Dec. 29.—British isles swept by storm; many ships sunk and lives lost.—Chicago grand jury indicts 14 gambling-house and dive keepers.—Robber steals mail pouch containing \$100,000 at Wyandotte, Mich.—Dec. 30.—13 brokerage houses swallowed up in vortex of the \$50,000,000 London financial failure; a number of aristocrats ruined.—Famine threatens in China; cannibalism reported; human flesh sold in meat markets in province of Shansi.—Sultan orders a warship from Germany.—Kidnapers again threaten the Cudahy family.—European insurance companies refuse to insure monarchs.—England despondent over defeats in South Africa.—Chicago reports enormous trade in holiday goods.—Dec. 31.—Gen. Botha, Boer commander, captures 250 and kills 50 English troops, in eastern Transvaal; bloody battle reported; Boers entering Cape Colony, and playing havoc with British lines.—Miles and Alger engage in a dispute over army scandal.—China accepts power's terms of peace; further negotiations pending.—Rebels gaining ground in Colombia.—Many insurgents captured in Philippines.—Jan. 1, 1901.—Happy New Year!—Powers declare an armistice in China.—Kruger asks Queen of Holland to petition Kaiser and Czar for the peace of Transvaal.—Prof. De Partens, Russian delegate to peace conference, laments the world's wars; says peace hangs in a balance, and fears a gigantic war in the future.

* * *

The Flaming Sword's Exchanges.

The American Review of Reviews.—The January number has a great variety and extraordinary alertness and timeliness; it contains a number of important and carefully written articles concerning people, important questions of the hour and society, and government in prospect. The Editor's special reviews of current events—The Progress of the World—is full of interest. The number is full of portraits and illustrations, numbering about 150.

The Leading Articles of the Month is a department containing matter condensed from other periodicals, and presents many topics of especial moment. The Review of Reviews closes its tenth year; from the outset it met with unprecedented favor from thinking and reading people of the United States; and it is now the leading review of the world. This publication must be distinguished from the English Review of Reviews, edited by W. T. Stead, of London; they are totally separate publications, the one published in New York, and edited by Dr. Albert Shaw, is undoubtedly the most distinctively American monthly published in this country.

Frank Leslie's Popular Monthly.—We are glad to note immense improvement in this monthly. Human interest is its keynote; all its stories and articles follow closely to lines of genuine human experience. The January number comes to us with its cover adorned with a beautiful reproduction of Trumbull's famous painting, "The Declaration of Independence." It contains an important article on the recent Cuban convention, fully illustrated; also a fine illustrated description of the making of locomotives. It contains an unusual number of excellent short stories. It appears in beautiful form, and its illustrations show the best results yet achieved by ten-cent magazines. 141-147 Fifth avenue, New York City.

The Cosmopolitan.—Perhaps the most interesting article in the January number is The Paris Press, by Emil Friend, which portrays the editorial peculiarities of the press representatives of the nation, as well as the character of the French people. Another, Americanisms Once More, deals with the peculiarities of the language of Americans. Some Chinese Oddities is finely illustrated, as also is Beauty on the Paris Stage. The fiction this month is excellent, and the whole number is fine. The Cosmopolitan is one of the leading 10-cent magazines. Irvington, N. Y.

Leslie's Weekly.—The current issue contains a number of messages of the nineteenth to the twentieth century, from the pen of well-known Americans; their contributions are thoughtful and pertinent, and the illustrations are timely—one showing an impressive watch-night service. A page is devoted to sketchy illustrations of the bright side of the Boer war, and another to lively scenes at the immigration depot, New York. A timely article appears, Why Churches Decline. 10 cents per copy, at news-stands, or from 110 Fifth avenue, New York City.

Mind.—Dr. J. M. Saunders contributes a good article, the Social Influence of the Fine Arts; and another is The World We Live In, written from the standpoint of new thought mental science. Religious Training in Public Schools looks to reform in educational methods. The editorial and review departments are interesting. 20 cents per copy. Alliance Publishing Co., Life Building, New York.

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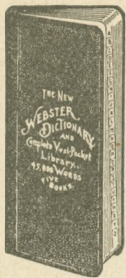


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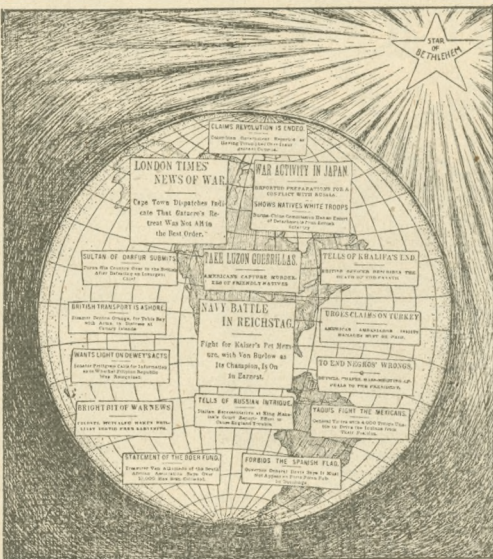
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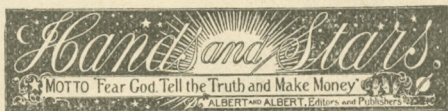
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